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physics, etc. But these logical forms must be presented in their pure independence, and not implicitly in their objective form as propositions.

ANALYSIS[1] AND COMMENTARY.

BY WILLIAM T. HARRIS.

Education is the development of reason innate in man—theoretical as intellect, practical as will-power. It is a labor that changes an ideal into a real, making what is potential into an actual; transfiguring the "natural" man, so to speak, into a spiritual man. Education forms "habits." It develops ideal human nature into real human nature by means of this formation of habits. (Play differs from Labor in this, that it does not seek to transform an ideal into a real, but to make a semblance of contradiction between the ideal and real; it makes a reality *seem* to be what it is not.) There are three special elements in man, each of which needs education: these are life (bodily organism), cognition (knowing faculty or intellect), and will. To some extent there is a succession of periods based on this distinction: (1) the period of nurture, lasting till the sixth year, or during infancy, in which the education of the body is more important than the education of the mind; (2) the period of the school, lasting through childhood—say to fourteen years—in which *general* or intellectual education is most important; (3) the period of youth—from fourteen to eighteen—in which the most important education is specializing the practical application of knowledge and strength to particular forms of duty, hence will-education. While these periods are thus distinguished by the relative importance of the three different disciplines, it is essential that no one of these disciplines shall be neglected in any period.

§ 52. The classification in pedagogics is based on the distinction of the three elements in man that require education. (1) Physical (correct living = orthobiotics); (2) intellectual (correct perceiving, knowing, and thinking = didactics); (3) practical (correct action, proper habits = pragmatics). Æsthetic training, or the sense for the appreciation and production of the beautiful, falls, in a threefold division, into the second—into theoretic education. Social, moral, and religious training belong to the third division, as they concern the will and its utterance in deeds. "Pragmatics" signifies the doctrine of human deeds, and includes the spheres of ethics, politics, and religion. There may be defined a fivefold system of education, basing the distinction on the institutions of civilization: (a) Nurture = the education of the family; (b) the school, or education into the conventionalities of intelligence; (c) the art, trade, or profession that forms the vocation in life = the education of civil society; (d) the political education into citizenship, resulting from obedience to laws and participation in making and sustaining them; (e) religious education. These five forms of education depend on (a) the family, (b) the school, (c) civil society, (d) the State, (e) the Church. The school is properly a transition between the family and civil society, and forms the institution of education *par excellence.* Hence, while education, very properly, is defined so as to include all of human life, there is a period specially characterized as "education" which transpires in the school, a special institution that partakes of the character of the family on the one hand, and of civil society on the other. In the school, of course, there should be some attention paid to all spheres of education, but its main business should be the acquisition "of the picture of the world such as mature minds through experience and insight have painted it" (see § 51 near the end), or, in other words, those conventional items of information, insights into laws and principles, and the elementary processes of their combination. This makes the "view of the world" which each civilized human being is supposed to possess. It is important to know the exact province of the school, and to see that it is only one of the five forms of education that civilization provides for man. Much of the carping criticism leveled against schools, in times of financial distress or general social depression, is based on the assumption that the province of the school is *all* education instead of a small, but very important, fraction of it. The school may do its share of correct education, but it cannot correct the effects of neglect of family nurture, nor insure its youth against evil that will follow if civil society furnishes no steady employment, no opportunity for settled industry, and the State no training into consciousness of higher manhood by its just laws, and by offering to the citizen a participation in the political process of legislation and administration, carefully guarding its forms so that its politics does not furnish a training in corruption. Nor can the school insure the future of its pupils unless the Church does its part in the education of the individuals of the community. "The scientific arrangement of these ideas"—*i. e.*, life, intellect, and will—"must show that the former, as more abstract, constitute the conditions"—*i. e.*, life is the condition of intellect, and both intellect and life the conditions of will—while "the latter, as more concrete, are the ground of the former"—*i. e.*, intellect is the ground of life, or, in other words, its final cause, and so will is the ground and final cause of intellect. Intellect contains all that life contains, and much more, namely: While life realizes its totality of species only in many individuals, and each individual is a partial and special half of the species as male or female, the intellect as consciousness is subject and object in one, and each individual intellect is potentially the entire species—each thinking being can think all the thoughts of the greatest thinkers. So, will contains all that intellect contains, and more. For what is potential in intellect (the identity of subject and object of thought) is real in the will. The will makes objective its internal subjective forms, and in its highest ethical activity it becomes conscious freedom.

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[1] This contains also additional reflections, often substituted in place of analysis where the text is clear without restatement.

§ 53. The rules of hygiene are derived from an insight into the two-fold process of assimilation and elimination which goes on in the living organism with relation to the inorganic substances which it uses.

§ 54. Perpetual change goes on in the living organism, converting the inorganic into organic tissue and then reconverting it. This alternation is the basis of the demand for the alternation of productive activity with rest and recreation in the whole physical system.

§ 55. Fatigue defined. It may occur with the whole organism or with a part. The idea that total rest is healthy is a misapprehension. The organism requires alternation of rest and activity, which alternation itself is activity because it is change. Hence, "true strength arises only from activity."

§ 56. Physical education treats of (a) the repairing activity or nutrition, (b) the motor or muscular activity, and (c) the nervous activity, as far as they concern children and youth.

§ 57. Dietetics defined. Details here are trivial.

§§ 58, 59, 60, 61. Food for infants.

§ 62. Why children need much sleep.

§ 63. Clothing of children should allow free play of the limbs, and not compress the vital organs. Its clothing should not be a source of anxiety to the child, nor the occasion of vanity or of humiliation.

§ 64. Cleanliness means "a place for every thing and every thing in its place." To take a thing out of its proper relations is to "deprive it of its proper individuality," and in an "elemental chaos" every thing has lost its proper relations to other things, and has no longer any use or fitness in its existence.

§ 65. *Gymnastics.* The voluntary and involuntary muscles distinguished—the former depend on the brain direct, while the latter depend on the spinal cord; the voluntary muscles form the means of communication with the external world, and also react on the automatic functions of digestion, sensation, etc. Gymnastics seeks to develop the voluntary muscles in a normal manner, and through these indirectly to affect favorably the development of the other bodily systems and processes.

§ 66. Gymnastics affected by the national military drill. The ancient tribes and nations found special bodily training indispensable to success in war, and even to national preservation. Gunpowder and the improved arms that use it have almost rendered gymnastics obsolete—the successful army, other things equal, being the one composed of men thoroughly disciplined in manœuvres, and possessed individually of tact and versatility necessary to manipulate the destructive fire-arms now used.

§ 67. Gymnastics, therefore, in modern times must aim chiefly at developing the body for the sake of physical strength and endurance, with a view to the demands of useful industry and mental culture on the bodily health and vigor. Health requires harmonious development; the exercises must develop the parts of the body so as not to produce disproportion. The result of gymnastics is to give the mind control over the body as a whole—the will interpenetrates, as it were, the various organs, and by this means the conscious mind can reënforce the automatic functions of the body; the will-power can to a certain degree even ward off disease.

§§ 68–71. Gymnastic exercises classified: (1) of the lower extremities: (a) walking, (b) running, (c) leaping (including varieties and modifications, such as walking on stilts, skating, dancing, balancing, etc.); (2) of the upper extremities: (a) lifting, (b) swinging, (c) throwing—(including also the modifications of climbing, carrying, pole and bar exercises, quoits, ball and nine-pin playing, etc.); (3) of the whole body: (a) swimming, (b) riding, (c) fighting.

§ 72. The gradation of exercises chronologically corresponds in some degree with their classification—(a) walking, running, leaping, to infancy; (b) lifting, swinging, throwing, to childhood; (c) swimming, riding, bodily contests, to youth, and to manhood so far as manhood continues athletic sports. The period of sexual development begins with youth, and needs special attention at the hand of the educator.

§ 73. Great care must be exercised in the period of youth as to food —its regularity, and proper quality and amount; the physical exercise, too, must be strictly observed. These precautions may prevent a premature diversion of the nervous power of the body to a manifestation of the sexual instinct.

§ 74. There must be no overstraining of the brain or morbid excitement of the feelings in the period of youth, if we would have a healthful development of the sexual instinct. Novel-reading should be carefully limited as to amount and character.

§ 80. Education has to note bodily conditions of the mind, and to prescribe methods of physical training. It has more especially to note also the nature of mind, or psychology, and prescribe the methods of developing the several powers of the mind.

§ 81. Psychology, as a science, is unfolded within the philosophy of spirit as an antecedent presupposition of the science of ethics (which forms the third part of the science of spirit, see "Analysis" § 1, page 38, of this work). Hence pedagogics, which belongs to ethics (or social science), presupposes psychology, and refers to it as already established. Pedagogics, in treating of intellectual education, may give only an outline of it.

§ 82. The conception of attention—the most important one in pedagogics. Nothing exists for the mind unless the mind gives attention to it—*i. e.*, voluntarily entertains it. [Attention is self-activity, not a passivity of the mind. It is the will acting upon the intellect, and hence a combination of intellect and will. Out of the infinitely manifold objects before the senses—and each object is capable of endless subdivision, there is no part so small that it does not possess variety and the possibility of further subdivision—attention selects one special field or province, and refuses to be diverted from it. It neglects all else and returns again and again from the borders of the field of attention, and takes note of the relation of the surrounding objects to the object of special attention. It makes it the essential thing, and considers every thing else only as related to it.]

[It is interesting to note how the higher faculties (*so-called* "faculties" —one must not, however, suppose these faculties as isolated "properties" of the mind, existing side by side, like properties of a thing) all originate from the process of attention; they are higher powers or "potencies" of attention. Isaac Newton ascribed his superiority to other men in intellectual power simply to the greater power of attention. Attention appears: *first*, as a mere power of isolating one object from others—a power of concentration upon it to the exclusion of others; *secondly*, it discriminates distinctions within the object or *analyzes* it: thus analysis is continued attention—the second power or potence of attention; *thirdly*, it seizes again upon one of the distinctions found by analysis, and becomes *abstraction;* abstraction might be named the third power or potence of attention; *fourthly*, the attention may be directed to essential relations of the elements formed by analysis and abstraction—their essential relations to each other. This is a process of synthetic thought, a grasping-together, a comprehension—a higher activity of mind—a fourth potence or power of attention. It is the most important matter in psychology, this process of synthesis, through necessary relation. To find that one object of attention, A, involves another, B—possesses essential relation to it, such that A cannot exist without B—is to find a necessary synthesis. It is to discover that instead of A by itself, or B by itself, there is one existence having two phases to it, one phase being A, and the other phase being B. It is a finding of one instead of two, and is a synthetic act of mind. The synthesis is not an arbitrary one. It is a discovery of truth —A and B were really two aspects of one and the same being which we may call A B, but they *seemed* to be independent. The process of attention, up to its fourth power, is thus an ascent from *seeming* to *being*. The perception of *dependence* ("essential relation" is *dependence*) is the perception of synthesis, and belongs to the activity of *comprehension*. Reflection, as a mental activity (or "faculty"), is the process of discovering relations and dependencies among objects—hence it is a stage of synthesis—belonging to what we call here the "fourth power of attention." The student of educational psychology should follow out this mode of exploring the mind, and define for himself all of the so-called "faculties" and mental acts, in terms of attention (see the Outline of Educational Psychology, especially VI). He must note, too, that the act of attention is an act of the mind, directed upon itself because it *confines* its own activity (*i. e.*, the perception in general) to a special field (*i. e.*, makes it perception of a special object to the exclusion of others). This synthesis is, as just remarked, the most important theme of psychology—it is also the most wonderful—a veritable fountain of surprise. For the strangest thing to learn in psychology is that the process of reflection (the direction of the mind in upon itself) discovers the truth about the objects or things in the world. The first activity of sense-perception notices objects as independent of each other, as having no essential relations. Reflection, or attention in its higher powers, discovers necessary relations, and forms more adequate ideas of the truth. Isaac Newton saw the sun and planets as one gravitating whole—a *system*—and his knowledge certainly came nearer the truth than did the knowledge of previous astronomers who merely knew the sun and planets in their separate existence. In going into the truth of objects the mind goes into itself at the same time. Thus psychology points backward to the great fact that reason made the world as well as the human intellect.]

§ 83. Attention (depending as it does upon the voluntary power of the mind) can be developed or educated. [The fact that the child is capable of exercising his will-power on his intellect is the fundamental fact that makes all intellectual education possible. There is no intellect, strictly speaking, until the will has combined with the perception.]

§ 84. (Note what has been said above in § 82). Perception, conception, and thinking are named as the three stages of intellect. [Perception (German word, *Anschauen*) here refers simply to the contemplation of objects by the senses. Conception (German word, *Vorstellen*) makes in the mind a picture of the object, but a *general* picture—a representation of the object in its outlines—a representation that will correspond not only to the particular object, but to all objects of the same class. Thinking perceives the essential relations of the object, its dependencies on its environment, and the reciprocal action. Education produces in the pupil the ability to carry back the activity of the higher faculties into the lower ones, as stated in the text. In the presence of perception the mind learns to be able to recall the general representation of the type or class of objects, and compare the object before the senses with the general type. It enables it also to think in the presence of the object, and to perceive essential relations at the same time that it is occupied with perception and conception. Thus it elevates the lower faculties to thinking perception and to thinking conception. The child delights in fairy tales because they play with the fixed conditions of actuality, and present to him a picture of free power over nature and circumstances. Thus they, to some extent, prefigure to him the conquest which his race has accomplished, and is accomplishing, only it is made to appear as the exploits of some Aladdin, or Jack the Giant Killer. To modify, change, or destroy "the limits of common actuality" is the perpetual work of the race. It molds the external world to suit its own ideas. Play is the first education that the child gets to prepare him for this human destiny.]

§ 85. Perception can be assisted by isolation of the object to be perceived. The pupil should be trained to look for certain properties and attributes, and to note their peculiarities. The categories under which one may classify these properties and attributes are furnished by reflection. Hence, when one in the so-called "object-lessons" trains the pupil to note in all objects certain constantly recurring predicates, such as color, shape, frangibility, solubility, size, number, taste, smell, etc., he is bringing thought and conception "back into perception" (see previous section) and elevating mere perception into *thinking perception.* The difference between ordinary perception and scientific perception lies just here: the former is unsystematic and fragmentary, the latter is systematic and exhaustive. Thinking gives the system. Hence, the training of perception is the subordination of it to the will, and the introduction of complete systematic habits of activity in place of accidental perception.]

§ 86. All perceivable objects should be learned by actual perception so far as is possible. When remoteness in space and time or inaccessibility on account of size prevents this, a good substitute offers itself in the way of pictorial representation. [The picture, of course, idealizes much—it magnifies some objects and reduces others, and it never presents all of the features found in nature. But it omits unessential details for the most part, and this fact makes a picture much easier to learn than the real object, although the knowledge is not so practical. The picture is commonly nearer the *type* or general form of the object than real specimens; the real specimens have much about them that is accidental, and need much comparison to discover what is the normal type. The picture gives this type at once, and hence gives assistance to the pupil—half digests his mental food for him, in fact. Hence the pictorial representation has advantages (easy of apprehension because it is a perception reduced to conception) and disadvantages (because the pupil does not get the strength that comes from reducing the specimens of nature to their types by his own efforts).]

§ 87. Accuracy is, above all, demanded in pictorial representations. The picture-book came into use chiefly after decline of painting. Comenius (1658) gave a great impulse to education by his book, which attempts to convey a knowledge of the world by pictures.

§ 88. Children should be exercised in classification. They should collect and arrange cabinets for themselves. [This will give them ability in recognizing the type in the specimen, the general in the particular. Drawing, too, is excellent practice, if from objects direct, inasmuch as it requires the pupil to omit all that is not characteristic of the object. How far lines suffice to delineate an object, and fix it unmistakably, and what these few lines are, the art of drawing teaches. Characterization must be learned first before any attempt at æsthetic effect. But true works of art must be placed where the child will receive a silent education from them, although no positive instruction is given in them.]

§ 89. Pictorial representation is of little service, unless accompanied by analysis and explanation. [Mere gazing upon a picture is like the thoughtless gazing upon real objects—it is not systematic, and does not separate the essential from the accidental, nor exhaust the subject.]

§ 90. Training of the ear by music and by correct speaking. [Tones are of all kinds—solemn, joyous, lively, sad, contemplative, discordant and suggestive of hate and bitterness, harmonious and sweet and suggestive of love and agreement, etc. There is a long scale of degrees to each one of these feelings and passions, and music can present all shades of each. Even the keys have each a special character. The German composers have used these and other properties of tones to advantage in constructing great musical dramas, in which pure music accomplishes results similar to words in poetry.]

§ 91. (1) Verification of conceptions through comparison of the conception with the perception; (2) creative imagination, which modifies or combines images; (3) memory, which holds fast perceptions by attaching them to arbitrary or conventional symbols, such as words.

§ 92. Method of verification and its function.

§ 93. [Emancipation of the mind takes place through its ascent into formative power, and this is realized in two ways: (a) in reaching the general types of objects, the mind finds the one form that stands for many, and gains ability to see the one in the many, the power to hold the essential and permanent without depending on any one particular object or specimen or sense-perception; (b) in reproducing, by aid of the general conception or abstract definition, a number of special examples, it is able to fashion them in various ways, and yet endow them all with possible attributes and characteristics. The mind thus has free scope of realization, and can, in an ideal world of its own creation, participate in creative activity.]

§ 94. In the epoch of the development of the imagination comes in the study of art and literature.

The first classics for youth are those which have been developed by nations in their earliest stages. Not only the light sides, but the darker sides of character in these *naïve* stories, are essential to their educative effect. They furnish types of human character, and types of human situations, a knowledge of which constitutes wisdom. The conception of the characters of Cain, Joseph, Samson, David, Saul, Ulysses, Penelope, Achilles, and the like, furnishes a ready classification for special objects of experience.

§ 95. Every child should read as indispensable the stock of stories which furnish these general types of character and situation. [" Robinson Crusoe," "Gulliver's Travels," "Don Quixote," the "Arabian Nights," the dramas of Shakespeare, should be read sooner or later. Earlier than these, the old English stories and fairy tales, and even Mother Goose's melodies. A scale thus extending from the earth to the fixed stars of genius furnishes pictures of human life of all degrees of concreteness. The meager and abstract outline is given in the nursery tale, and the deep comprehensive grasp of the situation with all of its motives is found in Shakespeare. The summation of the events of life in " Solomon Grundy" has been compared to the epitome furnished by Shakespeare in the "Seven Ages," and the disastrous voyage of the "Three Men of Gotham" is made a universal type of human disaster arising from rash adventure.]

§ 96. Importance of avoiding morbid tendencies in the stories for children. They must be *naïve* and not sentimental; but mere childishness is to be avoided.

§ 97. Earnestness must predominate over play, as the child advances into youth and youth into riper age. The biographies of Plutarch present well-executed pictures of men of colossal characters placed in difficult situations. Philosophical works, if taken up in later youth, should be classical treatises on special problems of thought. Abstracts and summaries are generally to be avoided.

§ 98. Memory. [The German word *Gedaechtniss* is contrasted with the word *Erinnerung;* the former may be translated "Memory," and the latter "Recollection"—Recollection, the reproduction of the perceived object in its particular existence, and Memory the reproduction of it by its general type. With the general type the mind is able to master the infinite diversity of nature and reduce all to a few classes. Mnemonic artifices are to be eschewed. "Memory is the stage of the dissolution of the conception;" this means that the power of representation becomes less and less, a mere recalling of what has been perceived, and, as the mind strengthens, it passes over into a faculty which calls up universals, or general concepts in the place of particular images. Memory, in this technical sense, deals with words—each word standing for some universal concept. Language is therefore something that can be used by a whole people—its words, standing, as they do, for universals, express for each individual the contents of his observations, no matter how peculiar they may be.]

§ 99. Repetition and the writing down of names and numbers are the best means for fixing them in the memory.

§ 100. In the general images of the faculty of conception, necessity of connection is yet wanting. Thinking, technically so called, discovers necessary relations.

§ 101. A sense of truth may be fostered from childhood up. Prejudice and self-interest must be habitually set aside for the truth—for the perception of things as they actually are. Great care, therefore, must be exercised to prevent illusions (the activity of the productive imagination, however essential it may be) from weakening the sense of truth.

§ 102. An acquaintance with logical forms is important for the thorough education of the intellect. Logical forms give the archetypes or simplest shapes of all problems that occur elsewhere. Neither mathematics nor any other application of logic in the sciences can supply the place of a logical training.

KANT'S ANTHROPOLOGY.

TRANSLATED FROM THE GERMAN OF IMMANUEL KANT BY A. E. KROEGER.

(Continued.)

Concerning the Weaknesses and Diseases of the Soul in regard to its Faculty of Cognition.

A.

GENERAL DIVISION.

§ 43. The defects of the faculty of cognition are either *weaknesses* or *diseases* of the *mind.* The diseases of the soul, in their relation to the faculty of cognition, may be subdivided under two chief divisions. The one is called the *mood disease* (*hypochondria*) and the other is called the *perturbed mind* (*mania*). In regard to the former, the patient is well aware that the current of his thoughts is not all right, his reason not having sufficient self-control to direct, check, or hurry on the direction of that current. Untimely joy and untimely sorrows—hence moods—change as does the weather, which we have to take even as it comes. So far as the second is concerned, it is a voluntary flow of thought, which has its own—subjective—rule, but runs contrary to the (objective) current of thought, which harmonizes with the laws of experience.

In regard to the sensuous representation, a disorder of the mind is called either *idiocy* or *insanity.* As an upsetting or topsy-turvying of the power of judgment and of reason, it is called *craziness* or derangement. The man who in his imaginations habitually neglects to compare them with the laws of experience (*i. e.*, who dreams while awake) is a *phantastic person*—a man of whims; if he does so with *pathos* (*Affekt*) he is an *enthusiast.* Unexpected promptings of a phantastic person are called *moods* of phantasticality (*raptus*).